The Western Luminary.

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From the Visitor and Telegraph.

FAMILY PRAYER.

Messrs Editors,—A constant reader of your paper has just heard that his friend, who is also one of your readers, has lately commenced the duty of praying in his family. I was glad of it on many accounts. 1. It was an additional evidence that my friend's religion is *genuine*. It is true that it is not so *expressly* enjoined in the word of God as some other duties, yet it is so essential a part of family religion, that no one who has the religious interests of his family at heart, can possibly omit it, except through an unavoidable necessity. Accordingly the pious, in all ages, have evidenced their piety, in their attendance upon this duty. I do not see how Abraham, Gen. xviii, 19, could "command his household and his children after him to keep the way of the Lord," unless he prayed with them, and therefore suppose this to be an instance of family prayer. The same remark is applicable to Joshua, (xxiv, 15,) when he resolves that as for him and *his house*, they would serve the Lord. How he could carry this resolution into effect without assembling his house "to worship and bow down—to kneel before the Lord their maker," in a household capacity, I do not understand. But I did not sit down to prove the duty of family prayer from scripture. If any think there is need of such proof, they will probably be satisfied by looking at the following, among other texts, 2 Sam. vi. 20; Job i. 4, 5; Prov. xxii. 6; Jer. x. 25; Acts x. 2—30; Eph. vi. 4.

The last mentioned text requires parents to bring up their children in the nurture and admonition of the Lord. That is, to give them such an education as the Lord approves. Or, in other words, to educate them in the doctrines and duties of the christian religion. Now, in complying with this injunction, no parent can overlook the importance of family prayer. He will see that to assemble them statedly, every day, for the purpose of reading and explaining the word of God, of singing his praise, and of uniting with them in expressions of penitence, of supplication, of gratitude, of dedication, is the very thing required. At any rate he will see that to comply with the divine precept without this, is clearly impossible. Yet every parent of *genuine piety*, will earnestly desire and endeavour to comply with it. And hence I should have been afraid that my friend's piety was spurious, if he had lived in the neglect of this important duty. Because (1) he has time enough; and if he had not according to his present arrangements, then it would be his duty to alter them, so as to *make* time. (2) He has the ability, and so has every one. Any man who can converse with his family can pray with them. It might be difficult at first, but practice would make it easy. (3) But some members of the family might have ridiculed and rebelled? Then he should have turned them out of it. Every family must have a head, and the head, by the very nature of the association, as well as by the authority of the Bible, is to "*rule his own house.*"

My friend, therefore, *could* set up the family altar, if he were willing. And if a genuine Christian he would be both willing and desirous to do so. Hence I should have been afraid that he was not truly converted, if he had neglected it. And, on the other hand, I was glad to hear that, almost immediately, upon his professed conversion, he began to pray in his family, because it was an additional evidence to me, and also to himself, that his religion was *genuine*. These remarks are not necessary for him, but they are for one of his neighbors.

AQUINO.

REV. PLINY FISK.

The Memoir of Mr. Fisk, recently published by his early friend, the Rev. Mr. Bond, is strikingly calculated to arouse every minister and every missionary, to higher purposes and greater faithfulness.—At the period of his conversion, Mr. Fisk strongly manifested a spirit of self-denial, a determination to cast aside every hindrance in his Christian course, and that desire to be useful which was his ruling passion; and from that time until the day of his death, these noble traits, with their attendant graces, shone brighter and brighter. He is a prominent example of the blessed effects of piety in promoting a man's usefulness. He possessed that most valuable of all mental endowments, good sense; to which were added readiness of mind, quick discernment, and a most amiable and cheerful temper. But it was his ARDENT PIETY which made him what he was. It was this, which called forth every power of his mind, to the work of DOING GOOD. Wherever he went, he was intent upon this one object, and without the least display—without appearing to know that he was more diligent than those about him, every observer saw that he was doing with his might what his hand found to do.

Mr. Fisk belonged to that class of indigent and worthy young men, who make their way to the ministry by great personal efforts, and by the benevolent aid of the Church. The following fact incidentally mentioned by him to a friend, strikingly illustrates his persevering self denial. He was accustomed, while in college, to board himself. He carried his grain to mill upon his shoulders, and when it was ground consigned it to the care of a pious woman in the vicinity of the college. When she baked her own bread, she baked a loaf also for him. From her, he obtained a quantity of milk daily. "She called it a quart," said he, "but it was LARGE MEASURE."—This bread and milk constituted his food, and the pitcher, bowl and spoon, his table furniture, for two years. The excellent woman who gave this "cup of cold water to a disciple" is supposed to be still living, and has no doubt experienced a rich "reward" for her kindness.—AMERICAN JOURNAL OF EDUCATION.

From the Desk of poor Robert the Scribe.

"I WILL BY AND BY."

Zounds! sir, you may as well swear you'll never do it! I'm out of all patience with these "by and by" folks. One hour of the present tense is worth a week in the future.

Why, I know a bachelor, as well calculated for matrimonial felicity, as every virtue and every accomplishment can render him; but he has been putting off the happy time from one year to another, always resolving that he would marry 'by and by' and 'by and by' till the best ten years of manhood are gone, and he is still resolving," and I fear "will die the same."

He that would gather the roses of matrimony should wed in the May of life. If you wish only the withered leaves and the thorns, why Poor Robert says, put it off till September. "Procrastination is the thief of time."

I made a visit last winter to my old friend *Jeremy Careless*. When we put our horses in the stable, he took me to his barn floor to see some fine wheat which he had just thrashed. I observed to him that one of the boards of the barn was near falling, and he had better nail it. 'I will by and by,' said he. Things about the farm looked a little as though 'by and by' folks lived there. Next morning the boys came running in with sad news. An unruly bull had torn off the board. All the cattle had supped and breakfasted on the wheat, and old Brindle, the best cow in the flock, was foundered so that she died. Now, two nails, worth a penny, and five minutes of time would have saved the life of old Brindle and the white wheat into the bargain. "A stitch in time saves nine."

Passing by my neighbor *Nodwell's* the other day, I saw that his wife had made a fine garden, and the early peas were shooting luxuriently above the ground. It looks well, said I, neighbor—but there is a hole in your fence, which you had better mend, or the hogs will ruin your garden. "I will by and by," said he. Happening to go by there two days after, I was half deafened with the cry of—'who-ee, who-ee, stu-boy, stu-boy, stu-boy." A drove of hogs had come along, and while my neighbor was taking a nap, they had crawled through the broken fence and destroyed the labour of a week. "Never put off till to-morrow, what you can do to day," poor Robert says.

From the Philadelphian.

MISSIONARY EXPENDITURES

We make the following extract from "Missionary Paper," No. 5. published at Boston. Its author is the Rev. Dr. Beecher. We recommend it to the perusal of all, whose day dreams and night visions are disturbed by the *alarming waste* of money in our country, in the cause of missions. He has proved, we think, with all *becoming gravity*, the folly of *present* disquietude at least, on this point, so far as the *national* treasury is concerned; and has also shut up the sluices of that generous sympathy which mourns over *individual* sorrow, by shewing that the *average* on each contributor, is not so burdensome as many have *seemed* to suppose. Such persons will likewise be happy to learn, that, when the work of retrenchment shall indeed become necessary, there are several other items of enormous expenditure, which may be greatly reduced, with unquestionable advantages to both national and individual interests.

If we look at the resources of our nation, we must be convinced, I should believe, that considerable more may be expended, than has yet been devoted to the cause of missions, without danger. The extent of our country, pervading so many climes, the richness and variety of its soil, and the unobstructed and highly stimulated enterprise every where let loose upon it, with such increased abbreviations of labor, and facilities of transportation, would seem to bid defiance to poverty in almost any form. Never before, certainly, was so much intelligence, and muscular power so aided by art, applied to purposes of industry upon such a soil, and under such a government, and such institutions, and under such a pressure of motive. The result cannot fail to be unparalleled prosperity—a surplus product, which cannot fail to produce an unbounded commerce, and ultimately an immense capital. It must be a heavy missionary draft, that shall impoverish such a nation as this!

But if we consider, also, what expense the nation is able to bear, and actually does sustain, we may dismiss our fears of impoverishment by missionary expenditures, at least for many years to come. We expend millions annually for purposes of ambitious ostentation; and millions more for voluptuous living, contaminating health and virtue; and millions more we pay annually as the tax of direct and deep immoralities

A single horse race, in 1823, is estimated to have cost, in bets, and time, and attendant expenses, not less than 300,000 dollars—three times the amount of missionary income for one year, and yet we have not heard the nation groan, and no fears have been expressed, to our knowledge, that we are in any danger of being impoverished by horse races, upon which it may be safely estimated, that at least a million a year is expended.

The expense which is devoted annually for the support of theatrical establishments,—"schools of virtue and good morals" in no respect superior to the Bible and the preaching of the Gospel,—cannot be less, I should suppose, than two millions of dollars, and yet no fears are expressed that they will impoverish the land.

The expenses of the last war are estimated at more than one hundred millions; and yet the nation has not even halted in the rapid race of prosperity.

About thirty millions of dollars are worse than wasted annually, for ardent spirits: and though the crime it produces and multiplies does threaten poverty, it is the crime, and not the expense of the material, from which impoverishment is to be apprehended.

From the *expense*, then, which the nation has sustained, and does sustain with increasing prosperity, it is obvious that missionary taxation cannot distress us, unless it shall have risen to some hundreds of millions annually; for impoverishment never begins until superfluity ceases. The great and good men of the present generation, therefore, who have felt patriotic solicitude on this subject, may sleep untroubled by dreams, unterrified by visions; for the entire annual amount expended upon missions, compared with the expenses which we do sustain unimpoverished, is only as the water in the merest rivulet, compared with that which all our rivers pour into the ocean. If we look at the sum which is actually expended for missions annually, it cannot but appear that, for the present, we are at a great remove from national poverty from this source. The whole annual expense bestowed upon the unevangelized at home and abroad, by all denominations of Christians united, does not exceed one hundred thousand dollars; and this sum is received from the hands of about 300,000 persons, out of 12,000,000; amounting to about 33 cents a piece. These must, of course become bankrupts. But what if they should? What if they, and their houses, and flocks, and wives, and children, should all, like Korah, sink down to the centre of the earth! It would not check a moment the course of national business; it would scarcely make a ripple in the wave of our prosperity; and soon the page of history would be the only memorial that such an event had happened But of this 100 000 dollars, not more than 30.000 are exported from the territories of the United States;—about *ten cents* a piece upon the 300,000 contributors. As for the remaining 70,000 dollars expended at home, we might as well tremble at the enormous sums expended upon agriculture, manufactures and commerce, or upon internal improvements, as at missionary expenditures laid out in our own land

Of the 300 000 persons, who contribute for the support of missions, three fourths are children and females, and persons in moderate circumstances, few of whom give more than from six to fifty cents. Two thirds of the other quarter give not exceeding one dollar annually, which would leave about 8,000 persons who give from 10 to 100 dollars; and a few, 500 dollars Now the money given by children is, generally, only what they save from money which would otherwise be expended for toys, or sensual gratification, and cannot effect materially the prosperity of the nation. Females, and the poor generally, give only the results of extra efforts to earn, or of extra economy to save, without touching, commonly, either their little capital, or their regular income; without retrenching their superfluities even, and much less without encroachment upon their efforts. Multitudes of these are Christians, redeemed by the blood of Christ, upon whom the obligations of Christian charity are as binding, according to what they possess, as upon the rich; and who often, according to the extent of their plans, and expenses, are as able to give as the rich are, and would esteem it a calamity and a persecution to be denied the privilege.

With respect to those who give from five to 100 dollars, it has been generally supposed, that men who are able to do this, have so acquired the art of taking care of their property, as not to need conservators to prevent their becoming bankrupt by charitable improvidence, and it is not perceived how a community can be impoverished by charity, when none of those who bestow it are, in any degree, straitened by their donations. Facts, however, are better than speculation. The business of missionary enterprise is of considerable standing, sufficient to produce some of the calamities which are feared, if they are ever to come It is time, at least, to find some families or some individuals begging bread, who cast their bread upon the waters, confiding in the promise of heaven that it should return, and finding that the promise had failed. I have not yet been able to find a family, or an individual impoverished by charity; and I cannot but believe, if such events had happened, our ears would have been assailed by facts, instead of ominous predictions.

I have a word of consolation for those who are alarmed at our missionary income and expenditures, derived from the manifest fallacy of the theory, that national impoverishment is likely to be the result of the exportation of money. I have known one nation (Spain) impoverished by the importation of money; but the event is yet to come to pass of a nation impoverished by its exportation. Money is the representative of property. And though the art of man cannot make it abundant, where there is no property to be exchanged for it, it is equally impossible to impoverish a nation by its exportation, where industry and enterprise create an abundant surplus for commercial purposes. For as the air will rush in to fill up a vacuum in the atmosphere, so will articles of commerce cause money to flow in from one quarter, as fast as it flows out from another; or the exportation will so enhance the value of what remains, that a sum, nominally less, will answer as well the purposes of trade.

We have, therefore, as much cause to be terrified every time a strong north west wind passes over us, lest all the atmosphere should be blown into the ocean, leaving us nothing to breathe, as we have to fear that our missionary ship will create by exportation, a want of the circulating medium.

I think, also, that we may fortify ourselves against the fear of impoverishment by missionary charities, from the fact, that benevolent prodigality has never been the besetting sin of human nature. Multitudinous and grievous are the follies and sins which flesh is heir to, but the lust of squandering money for the redemption of the world, has never, as yet, been recorded among the excesses, against which we have occasion to watch and pray.

It ought, moreover, to be recollected, for our comfort, that *impoverishment* has never, as yet, been the bane of nations. They have perished always by plethora, never by depletion. The course of human enterprise, in civilized society, has never failed to produce a corrupting abundance, dangerous to national health and vitality: so that, instead of hermetical sealing to preserve our income within the nation, we need safety valves to let out our superfluous abundandance. And national improvements, and missionary efforts to evangelize the world, are

the merciful provisions of providence for this end. For if men do not expend their superfluous wealth for purposes of public utility, they will not fail to expend it in ways noxious to themselves, and injurious to the community.

THE GOSPEL AMONG THE CANADIAN INDIANS.

At the anniversary of the Methodist "Young Men's Missionary Society" of New York, on the 28th April, the Rev. Mr. Case, a Missionary to the Indians of Upper Canada, gave some very interesting statements, concerning the power and progress of the truth among the natives; which have been published in the last Advocate and Journal.—After mentioning many conversions among the Mohawks, Cayugas and Tuscaroras, he proceeds—

"I will give you some circumstances by which you may judge of the nature of this work and the means by which it has progressed. It is proper to remark here that we have several licensed exhorters among the natives, one of whom, twenty four years of age, was converted last June, all of whom are pouring out their whole soul's desire in behalf of their countrymen, and declaring with a power and energy that are irresistible the sacred truths of the gospel.

At a late prayer meeting, part of the tribe who had resisted missionary efforts made at Lewistown for many years, who now inhabit the neighbourhood, being present, William appeared among them with a part of the gospel of St. Luke, printed for us by the American Bible Society. He rose and read a portion, and then for two hours declared to them the truths of God. His religious friend, our brother who is present, then read the account of the gospel supper, and I preached on the great provision made for our salvation; and such was the effect, that six of them have since been converted. The whole assembly felt the power of God, and the work of the Lord has since prevailed among them, and in the neighboring village about seventy have been brought to the knowledge of the Lord.

We have two schools at this place. The first convert was an old Mohawk 70 years of age. This old man, like Abraham, when no house could be obtained for worship, left his own house, and built a cabin for himself in which he lived ten months, until we could build our house. More than fifty wigwams have since been erected, and this house contains fifty Indians, the whole tribe being two hundred souls. They are now settled in comfortable circumstances among the Missasaugas on the river Credit,

In this tribe we behold the triumph of grace over a people as bad as wickedness and rum could make them. They now delight to come into the congregation, and in their Indian tongue, with warm hearts and holy fire in their souls, they sing our first hymn,

"Oh for a thousand tongues to sing," &c

But this is only a part of what God has wrought. At Belleville we have one hundred and seventy souls on the island, as we have heard in detail. From the time we commenced, two years and one month since, we can say that within ten months one hundred and thirty, nearly the whole number, have felt the influence of the gospel. One thing more; they were drunkards to a man, and we have not had an instance of drunkenness since. Every soul prays, and every wigwam is vocal three times a day with the cries of this people. We would just remark that it is delightful to learn that there are seventy souls in the vicinity of Kingston, who are almost a conquered people to the cross of Christ.

Our brother who is here paid them a visit, gave them a wampum and talk. They promised to drink no more fire waters, and said they would pray to God.

There is another body of Indians on Rice lake and Mud lake. It is delightful to see the solicitude of this people for knowledge. They came twelve miles to see Bishop Hedding and myself to beg for a school. They said they would leave their women and children, while they go out hunting; and a school has since been given them, which had fifty children within two weeks. Of the Indians on lake Simcoe, forty have been recently converted, and one hundred and forty brought under the influence of the gospel, there being two schools among them in which they manifest a strong solicitude.

You inquire by what means this great work has been conducted, by which six hundred Indians in Upper Canada have been brought to a knowledge of the truth, one thousand instructed in the Christian religion, and ten schools for their children already provided. The means are neither more nor less than those ordained by our Lord Jesus Christ in the last commission given his disciples: "Go ye into all the world, teach all nations." In obedience to this command, the missionary teacher has gone into their wigwams, and by their firesides told them the story that Jesus died for sinners and they have wept, believed, and are happy.

On some occasions we meet two hundred souls, and teach them the Lord's prayer, the sermon on the mount, &c. [Here he gave a specimen of reading, first in English, and then in Indian.] In this manner we make known the unsearchable riches of Christ. The whole congregation memorize these passages, and believe on the Saviour with warm hearts, and the effects produced demonstrate, from appearance at least, their conversion to be genuine. Very few have relapsed among them—not more than eight or nine, and most of these have been reclaimed. They used to be afraid that a school would spoil a boy, and ruin him as a hunter. But now they desire the knowledge of God conveyed to their children; and in accordance with their wishes so many schools have been established. And it is soul-cheering to inform you that thirty-five children are reading in the Testament. These children all sing our hymns, and pray to God for his blessing.

Their orderly condition and their firmness contrasted with their former habits, are remarkable; for before they were common drunkards; but since there are none, even when surrounded by temptations.

Previous to the conversion of the Indians, their women were the mere drudges of their wigwams, doomed to erect their habitations, build fires, and perform the most servile offices; but since they alleviate their sufferings, and treat them with attention, and all is harmony and friendship."

PLAIN THOUGHTS ON REVIVALS.

When we speak of a revival of religion, nothing more nor less is meant than an actual increase of the amount of true religious feeling, in which there is a quickening influence and a progressive impulse given to those who believe the Gospel and observe its ordinances, and the number of such is increased. For one, I am no advocate for any thing like fanaticism or false enthusiasm in connection with religion. And it cannot be denied that these have sometimes too deeply characterised some seasons of religious excitement. But a revival of true religion we regard as something widely different. To suppose there can be no such thing as a revival of religion, would be equally absurd as to suppose that no improvement can be made in any thing—that an irreligious man may not become truly pious, or that a truly pious man can make no advancement in piety. Carry the principle out in all its extent, and it would erect a barrier against all improvement. May we not as well say that there can be no revival of learning, in a time of deep and wide spreading and desolating ignorance, as that there can be no revival of true religion in a time of its evident and deplorable declension? May we not as well say, that in the nature of things, a poor man can never become rich, that the vicious can never be reformed, or that a sinner can never repent? But if it be admitted that one sinner may repent and turn to God and embrace the Saviour by faith, why may not many repent? Now, if there ever is a time when there is so much religion among a people that there can be no more, then it must be admitted that there is no place for a revival of religion. That this ever has been the case remains to be proved; and we may venture to say that the contrary is self evident. Good men, in every age, have had occasion to deplore the prevalence of irreligion, and infidelity, and practical atheism. We read of one, a man after God's own heart, who in ancient times prayed, Lord, wilt thou not revive us again, that thy people may rejoice in thee; and of another—who earnestly besought the Lord to revive his work. These were evidently prayers for revivals of religion. And this ought to be the unceasing desire and prayer of every friend of God, whenever and wherever iniquity abounds and the love of many waxes cold; and until the power of true practical religion shall possess every heart and prevail over the whole earth.—*Conn. Obs.*

A DILIGENT PREACHER.

"Now I will ask you a strange question. Who is the most diligent bishop or prelate in all England that passeth all the rest in doing office? I can tell you, for I know who it is; I know him very well. But now I think I see you listening and harkening that I should name him. Then it is one that passeth all the others, and is the most diligent prelate and preacher in all England: and will you know what it is? I will tell you,—it is the Devil—He is the most diligent preacher and prelate of all others, he is never out of his diocese; he is never from his cure, he is ever in his parish; there was never such a preacher in England as he. In the mean time the prelates take their pleasure; they are Lords and no laborers; therefore, ye preaching prelates, learn of the Devil to be diligent in doing your office. Learn of the Devil, if ye will not learn of God and good men; learn of the Devil I say."—*Bp. Latimer.*

Prudence ceases to be wisdom when it is not to the final fear of God, and to the sense of the excellence of the Divine Law, what the body is to the soul. *Coleridge.*

THE WESTERN
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CLELAND'S HYMNS.

We have published a second and improved edition of this work, which may be had on application at the office of of the Western Luminary. Price 12 1 2 cents per copy. We are of opinion that a richer, and more evangelical selection of Hymns has not been published in this country, than the present edition of this work Some of the former edition have been omitted, either on account of their general familiarity, or obscurity, or want of poetic merit. Others have been abridged, so as to render them more convenient for common use, while at the same time the unity of thought is retained throughout. In the place of these omissions there are upwards of one hundred *additions*, considered of great value on account of their evangelical and poetic merit--Some of them never before published in any book of Hymns. These arrangements make the present edition more valuable, while they enhance not the price of the book.

LETTERS ON THE DIVINE PURPOSE

The publication of this work has been delayed longer than we intended. Having now completed the printing of Cleland's Hymns, we shall progress with the printing of the Letters, as fast as possible. When they are published notice will be given in the Luminary.

REVIVAL IN LEXINGTON.

We rejoice that we are enabled to inform our readers that the good work of the Lord continues to progress in this place, and neighborhood. During a *four days'* Sacramental Meeting in the 1st Presbyterian Church, which closed on Monday last, *forty-one* persons made a public profession of their faith in the Lord Jesus Christ, and were received into the Communion of the Church. Besides these a considerable number of others professed anxiety about the salvation of their souls. "Truly, the Lord's arm is not shortened, that he cannot save: nor his ear heavy that he cannot hear."

For the Western Luminary.

Mr. Skillman,

At a late administration of the Lord's Supper in Danville, among those who were received into the communion and fellowship of the church I observed a young lady, apparently about 16 years of age, a pupil of the Deaf and Dumb Asylum of that place. She was admitted upon the recommendation of the Rev. Mr. Kerr, who is connected with the Institution; and the Pastor of the Church further stated that he had received a communication from the young lady herself, expressing her desire to unite with the Church, professing her faith in Jesus Christ, her reliance upon him for salvation, and her earnest wish to memorialize his death and sufferings.

This to me was an extremely interesting event; and among the glorious triumphs of the kingdom of the Prince of Peace, in these our eventful times, it is not unworthy of serious observation, that the Church in Danville, enrolls among its members *nine deaf and dumb persons*. Truly "the Deaf shall hear and the Dumb shall sing."—These have been received into connection with the Church, after strict examination into their acquaintance, intellectual and moral 'with the things that pertain to salvation.' The evidences have in every case been ample and satisfactory. I have often conversed with them myself. I have seen few persons who manifest more clearness of perception, or perspicuity of expression of the scheme of salvation.—They appear to have a full and distinct conception of salvation through "Christ crucified." As an evidence of their piety, I would mention, that they have instituted, without any suggestion from any person, evening and morning social worship to their great Creator and Saviour, which is conducted by the more advanced pupils. Besides those who have united with the church, several others have professed piety, and all are more or less impressed with a deep sense of reverence, for their Creator.

These facts, I have thought, were worthy of being generally known, and transmit them to you for publication. They appear to me to merit attention and to constitute "a sign," indicative of much interest. *They are perhaps, unparalleled in the history of the Church, and of the world*

PHILOCOPHUS.

LATEST FROM MR. WOLFF.

From accounts in the Jewish Expositor for March, it appears that Mr. Wolff had relinquished his intention of visiting the interior of Africa, and solicited permission to travel in the Turkish Empire. His letters are dated at Smyrna, Dec. 26 to Jan. 1st, where he arrived from Malta Dec. 20th.

On reaching Burla, near Smyrna, he remarks, we met with the frigate Dryad, with his Excellency Mr. Stratford Canning, the rest of the British Embassy, and almost all the British subjects from Constantinople: they looked at me curiously, to see me now proceeding on to Turkey; and they thought that it would not now be advisable to take my trunks of Bibles on shore at Smyrna, lest it should excite a disturbance — However, I managed, by the kind assistance of the Dutch Consul, to get my trunks on shore; and the very first day of my arrival, I went with Mr. Benj. Barker, and Dr. Korck, the missionary of the Church Missionary Society, into the street, where I met with several Jews, to whom I at once proclaimed the name of Jesus Christ; for there is no time more proper for making researches than whilst one event, one great event, is roling after another event, and whilst the kingdoms of this world seem as if they would soon be ground to powder, by that stone, the chief corner stone, the Lord Jesus Christ, God blessed forever, who will take the kingdoms of this world to himself!

Mr. Wolff then gives an outline of his petition to the Grand Seignior for liberty to travel in his dominions, and also a copy of a letter which he addressed to the Greek Government of Egina, urging them to incorporate an article in their Constitution granting toleration to the Jews. The following is an extract:

"The state of moral and religious degradation in which the Jews have been for centuries, may be one of the objections started against the adoption of such measure. To this I answer, 1st, How deeply a nation may sink which is in a state of oppression and slavery, your own nation has fully experienced: you begin now to rise; make your elder brethren, the Jews, rise too, who have experienced the same fate as you have, or rather--for there is no fate with Christians—the same punishment from the Lord, for having refused to hear what the Spirit said to the prophets. 2dly, Deep and great was their fall, for they have crucified the Lord of Glory; but great will be their rising too, for God has not cast away his people, and I can say with Paul that I also am an Israelite of the seed of Abraham, and still a friend of you Greeks for Christ's sake. And if the fall of them has been the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?' These words of the apostle, and the clouds of other documents respecting the conversion of the Jewish nation, ought to encourage us in doing good to that people, and Christ Jesus, who is a light to the Gentiles, shall soon be the glory of the house of Israel."

It is a fact, (he remarks,) and even ascertained by enemies of the missionary cause, that I had done great harm, as the enemies express themselves, by having induced a great number to profess christianity at Constantinople; for beside those who were baptized by Hartley, many others assemble secretly to prayer and read the Gospel, as Mr. Brewer and Dr. Korck assured me.

On the 31st of January he was expecting to leave Smyrna for the Greek Island.

"I do not know," he says, "to what place I shall direct my steps from the Greek Islands, for as I travel in countries of wars and battles, my proceedings depend altogether on the circumstances of the moment."

His last letter closes thus:

"You will have received my letter, in which I have given you an account of my proceedings at Smyrna, and that I have no doubt that the Word of God has taken root at Constantinople among the Jews there; and I hope, also, that at Smyrna the word of God has not been preached in vain. I have now to fight more than ever. 1. I have to convince Jews that Jesus is the Christ. 2. Catholics, that Christ is the only Head of the Church. 3, To convince the Mahomedans that I am no politician, and have nothing to do with the present state of affairs. 4 Nominal Protestants, that the conversion of the Jews will be their riches, And 5. Infidels, that there is only true happiness in Christ. I have to suffer the contradictions of the one, and the ridicule of the other; if therefore the Lord guides me through all the straitness, his name be praised--and he will."

INTERESTING FROM INDIA.

There is at this time, says the Rev. Mr. Leslie, Baptist missionary at Monghyr, an unusual degree of excitation among the Hindoos, on the subject of Christianity In one of my cold day excursions I entered a village three or four miles off. About a month ago I was visited by a man of the village who had seen me there. His mind seemed to be in a very bewildered state: he talked in such a way that I thought him a little insane. I told him of the love of Christ. He left us, taking with him a Tract, and I saw and heard no more of him till yesterday, when he appeared again He had been reading the Tract; he had been talking of its contents to the villagers: some approved, others literally called him a fool; but he appears in his right mind. He seems fixed, and has invited me to the village, to make known the riches of salvation. Tomorrow I intend to dispatch some of the native Christians, to see how things are, and on their report I shall proceed A considerable landholder, with a number of his people, from a village about fifty miles off, have been here They appear wonderfully affected by the Gospel.—They have gone home, taking the Gospel with them; and have promised to send a messenger in ten or fifteen days for the native Christians to visit them. I intend to wait till the time has expired, but should no messenger come, I will nevertheless send off two of the native brethren, and shall in all probability follow them myself.

One of the native Christians told me last night, that he has been visited by a native banker, for the express purpose of inquiring into the Gospel; and he also said, that at present there were more disposed to inquire and hear than there ever had been at any previous time. In Bengal, the people, I understand, are turning in bodies to the Lord; whole villages are renouncing idolatry for Christianity. We cannot say any thing like that of Hindoostan, but we may hope that the shower that is falling in Bengal will come up here. The Bengalees have had the Gospel preached to them twenty years longer than the people here.

Says another missionary, the Rev. Mr. Burton of Dijah, "Reviewing the past

three months, I see much cause for expressing unfeigned gratitude to the God of all grace. He has indeed, as ever, been better to me than my fears. If my sorrows have abounded, my consolations also have much more abounded. A short time previous to my departure for Calcutta, a family of Roman Catholics, of Portuguese extraction, consisting of a young man, his wife and mother, seemed seriously inquiring after 'the good and the right way.' One of the native brethren attended almost daily at their house for the purpose of reading the Scriptures and prayer. The Lord opened the hearts of all, gladly to receive his word, and last month these three persons, with two young men from H. M 13th Regiment Light Infantry, were baptized. To complete this interesting "household," was wanting an old female servant who has lived with them some years. She is now rejoicing in the Lord with them, and, God willing, on Saturday evening next will, with seven other persons, openly profess her attachment to the Redeemer, by being baptised in his name. Of these seven persons one is a conductor of ordnance, a man who fears God above many. Two are soldiers' wives, natives of this country, who were formerly Mahomedans.—The other four are young men belonging to the European Regiment. The deportment and spirit of all, I am happy to add, is such as to adorn the Gospel. Oh that our gracious Redeemer may preserve them, by his mighty power, through faith unto eternal salvation!"—Lond. Bapt. Mag. for March.

LATEST FROM BURMAH.

The American Baptist Magazine for May contains letters from the Burman Missionaries as late as Oct. 2, 1827.—Messrs Judson and Wade had concluded to abandon Amherst, having given up all hope of its becoming a large town, and remove to Man-la-Mieng, the head quarters of Sir Archibald Campbell, where Mr. and Mrs. Boardman were already stationed. They had already made preparations for building at this new location, and were soon to make their final removal.

The state of the mission in general was flourishing. On the 7th of June the boarding-school at Amherst contained 15 pupils. Dr. Judson was accustomed to preach on the Sabbath to small congregations of natives, and all the Missionaries were active in their several spheres of labor. They had received letters from Moung Ing, the native preacher, who, of his own accord, had proposed to go on a mission to his deluded countrymen in Mergui and Tavoy, dated June 12th, in which he says he is preaching the Gospel to all he meets,—in the streets—in houses—in zayats. Some contradict—some revile—some say these words are good, but the religion is too hard for us

Among several little incidents, (says Dr. Judson) mentioned by Moung Ing, I select the following:—'One day I met a woman who praised the meritorious efficacy of religious offerings. I preached to her the vanity of such offerings, and the truth of Jesus Christ. The woman repeated my words to her husband. Soon after, as I was passing by, the husband called me in, and invited me to preach there. Next Sunday I went to the house, and found they had invited about 15 of the neighbors to hear me preach. In the midst of preaching some rose up and went away, some staid and listened till I had finished, among whom there are three or four persons who continue to appear well. The householder's name is Moung Pyoo, and his wife's name Mah Thwai." One Moung Nwai also a man of Portuguese extraction, appears to be a sincere inquirer.

One of us having been requested by a friend in Bengal to procure a collection of sea-shells, we mentioned it in writing to Moung Ing to which he replies in a postscript: "In regard to what you say about sea-shells, if I can conveniently collect some, I will do so; but as this is a worldly concern, I shall not bestow any effort upon it, and probably shall not effect much"—a resolution not perhaps unworthy the attention of Missionaries of a higher order

FOREIGN NEWS.

Affairs of the East.—The London Courier of March 31st, in a review of the intelligence received up to that date in London, says:—"The foreign intelligence which has arrived by Paris papers to the 29th, and by Brussels and Hamburgh mails, leaves the question of war or peace in *statu quo*. Whilst some accounts from Constantinople would induce us to believe that the Sultan had listened to more moderate counsels others inform us of acts which do not justify any such belief. The account of the arrival of two vessels at Odessa from the Bosphorus does not prove that the passage is open. They are said to be Austrian vessels, which have been permitted to return to Odessa, after having been obliged to discharge their cargoes of corn at Constantinople.

Meanwhile, if we may form any opinion from the intelligence that arrives from St. Petersburgh, we should say that the Emperor of Russia is determined upon war. The Imperial Guard has left St. Petersburgh, and the Polish and Lithuanian army, consisting of 70,000 men, is to form an army of reserve.

From the Globe.—The Turkish forces are to be formed in two grand divisions, of which one is to assemble at Adrianople, the other in the environs of Constantinople. The proclamation of war had not been issued, but it was immediately expected to be read in the Mosques.

The Imperial Guard has left St. Petersburgh, and the Polish and Lithuanian army (70,000) is to form an army of reserve. The Courier of April 1st says, that letters have been received in London, dated St. Petersburgh, March 18th, which state that the Russian army had received orders to cross the Pruth on the 28th.

Accounts from Constantinople to the 28th of February had been received in London. Turkey at that time continued tranquil; but it is stated, orders had been sent into Asia that on the first intelligence of an attack, all persons capable of bearing arms must join the levy *en masse*.

The Jews at Constantinople had been ordered to adopt the Turkish dress with the exception of the turban. The Catholics are still persecuted, and the ecclesiastics had been exported to the Archipelago.

Smyrna, Feb. 5.—We live here in the most distressing uncertainty; the Sultan begins to excite his people against the Christians. A Hatti Scheriff has just been published, which clearly shows the intention of implicating the Sovereign and the nation in such a manner, that it will not be possible for either to draw back if the meditation is persisted in. This document is an ebulition of rage, but it must be confessed that nothing is left to the Sultan but the use of the arms which he now enjoys—fanaticism and despair. Will he succeed in producing much effect? I do not believe it—for the Turks are at this moment in a state of uncertainty and langor which comes from their having lost their confidence in the ancient institutions without acquiring any in our new ones. It is the moment of crisis which occurs in all revolutions—it is also that of the greatest debility, which succeeds the fever and precedes the return of health.

DISTRESSING CALAMITY.

On Wednesday morning last, after the ceremony of laying the corner stone of the Methodist Church in North Bennet street, in Boston, and near the conclusion of the Rev. J. N. Maffit's address, the floor timbers gave way and about one third of the whole extent of the flooring was precipitated into the cellar, a depth of about twelve feet. The fall was so awfully sudden that it is not known that any single person who stood on the part which fell was so happy as to leap from it, or to save himself from the common disaster. About two hundred persons were thus precipitated in a fearful moment from their standing into a confused mass of broken timbers, bricks stone and lime. The crash of the huge beams, which were broken like slender reeds—the exclamations of horror affright and pain which arose, were heart rending beyond description—The field of Waterloo could not have exhibited, in so small a compass, such a scene of intense and aggravated suffering. Aged men and women, children, and even infants, with some of all classes in society, where whelmed in the ruin.

As much order and decorum prevailed as could reasonably be expected in such circumstances, and the most resolute spectators, and many who had fallen and were not greatly injured, immediately began to remove the timbers and relieve the sufferers. Many were removed, apparently lifeless, with broken limbs, but no one was taken up dead. It is impossible, at the present moment, to give an accurate list of those who were injured. Probably fifty or sixty received some hurt, and there are fifteen or twenty cases of extreme danger and suffering. The following are names that have been obtained of those badly injured: Mr. James Johnson, broken thigh; Mrs. Russel broken leg, Mrs. Scott, broken ancle and dangerously injured; Capt. Goodwin broken leg; Col Hayden, both legs broken; Mrs. Motley, broken leg. Mr. Sargeant, broken ribs, Mr. Crosby, broken knee; Mrs. Maxwell, thigh broken. Mrs. Griswold, thigh broken, Mrs. Alexander, badly injured; Mrs. Woodword, ancle broken; Mr. Joseph Leavitt, leg broken; Richard Atwell, leg broken; a child of Mrs. Davis, 3 years old, leg broken; Mr. Fisher, leg broken.

Many others, whose bones are not broken, are quite as dangerously wounded; the lives of a few of this description are despaired of. The following are among the names which have been obtained: Mrs. Mack, badly bruised; Miss Jones, badly wounded; Miss Ann Palmer, badly bruised and internally wounded; Mrs Davis; dreadfully bruised; Miss McIntyre, badly bruised; Mr. Rogers, badly bruised; Miss Ann Howe, badly hurt; Mrs. Grub, severely injured; Miss Agnes Jones, do do.; Mrs. Philips, do. do.; Mrs Hall, do. do.; Mrs Ketell, do. do.; Mr. and Mrs. Cummings, do. do., and Mrs. Newcomb.

The Rev. Mr. Maffit happily escaped without injury; his lady was not equally favored, as she has suffered by spraining her foot severely.

A collection was to be taken up in the different Methodist Congregations on Sabbath evening for the relief of the sufferers.—*Boston Christian Watchman, May 3.*

A PROCESSION OF DRUNKARDS.

Suppose a hospital—and all the inebriates of our country composing a procession to it, exhibiting all the varied forms and different stages of intemperance—the trembling limbs—the squalid aspects—the bloated features—the diseases, phrenzies, which this single vice has produced. What should we think of a spectacle of *Three Hundred thousand* distempered by this single cause—stretching in single rank more than *one hundred miles*—and among them hoary heads, venerated magistrates, the blushing sex, tender years, commingled with every frantic brutal, and loathsome creature that society can exhibit. What a scene to be imagined! Suppose it a hospital they were approaching—it must possess a greater elevation than the highest mountain in our country, for the most distant to behold it, while the foremost were stepping upon its threshold. Suppose them carried forth to be deposited together in one continued and extended line—the whole breadth of our State would not be competent to bury them. The case is none the less real because it requires the assistance of the imagination to comprehend it. There is such a company, actually on the march, of whom it is calculated that ten thousand annually reach the grave of the inebriate, through the different sections of our country.—*Dr. Nichol's Address.*

TRACT DEPOSITORY.

IN LEXINGTON, KY.

A GENERAL ASSORTMENT OF TRACTS from the American Tract Society, constantly on hand, and for sale at the New-York prices—ten pages for one cent. Application to be made to

LUTHER STEPHENS, Agent.

Also an assortment of SABBATH SCHOOL BOOKS, for sale at the same place.

From the N. Y. Observer, May 10.

THE ANNIVERSARIES.

The past week has been a season of peculiar interest to Christians in New York, as well as to the multitudes assembled here from abroad. It is believed, that on no similar occasion so large a number of clergymen have been assembled,—probably between 200 and 250.

The meetings have been generally crowded to overflowing; and we know that we express the views of numbers when we say, that taken as a whole, they have never been surpassed on this side of the Atlantic. Among the speakers will be found the names of some of our ablest men, both ministers and laymen; and it is usual on these occasions, to expect their highest efforts. This expectation has not been disappointed; and yet in speaking of their performances, we have abstained from special commendation, because, having once begun, we should not know when to stop.

The American Bible Society shows an increase of $10,687 05 above the receipts of the former year,—the whole amount being $75,879 93: and an increase of 37,550 in the number of Bibles and Testaments printed, the whole number being 118,750.

The receipts of the Home Missionary Society are greater than those of the preceding year, by the sum of $1,658 58—the whole amount being $19,679 28. The number of missionaries aided, has been increased from 167 to 201.

Apart from the funds received for scholarships, the receipts of the American Education Society have increased in the sum of $2,224 58, exclusive of what has been received by Branches not reported. The total receipts, with the exception mentioned, are $37,017 59. The number of beneficiaries taken under the Society's patronage the past year, is 91—previous year, 35—Whole number of beneficiaries, about 300.

The receipts of the American Tract Society have amounted to $45,134 58, which is an increase of $14,721 57. The number of pages printed, exclusive of covers, and also exclusively of 5,208,000 pages of Children's Tracts, is 53,667,000, being an increase of 17,858,500.—

NEW YORK SUNDAY SCHOOL UNION.

The 12th anniversary of this Society was celebrated on Tuesday last at half past 2 o'clock. The pupils with their respective superintendents and teachers, passed through the Park in procession, on their way to Castle Garden, and were soon followed by the Board of Managers, Visiters, the Rev Clergy, and other friends of Sabbath Schools, also in procession. Each School had a banner, on which was recorded the number of the School and some appropriate motto from the Bible.

The President, Rev. Dr. Milnor, having taken the chair at the Garden, the exercises were commenced by singing a hymn. The Throne of Grace was addressed by the Rev. Dr. Philips. Another hymn was then sung; after which an impressive address was delivered by Rev Dr. De Witt, of this city. The exercises were concluded by singing an ode prepared for the occasion by W. B Tappan, Esq. of Philadelphia, in connexion with the doxology.—The first stanza, which included inquiries respecting heaven, was sung by the male scholars, who were seated in the area of the Garden, to which the female scholars in the galleries responded in the second verse. In like manner they proceeded through the ode, until, coming to the chorus, the whole multitude of infant voices united The number of teachers present was between 1500 and 1600, and the number of pupils upwards of 10 000. The crowd of spectators appeared to listen with eager interest.

There was something peculiarly impressive in being thus retired from the confusion of the city—under the broad canopy of Heaven—and hearing the notes of praise ascend from ten thousand infant voices. It seemed to carry one back to the scene when children in the Temple sang "Hosanna to the Son David; blessed is he that cometh in the name of the Lord."

A numerous audience assembled in the evening at the Brick Church, Beekman-street. Prayer was offered by the Rev. Elihu W. Baldwin. The Annual Report was read by the Corresponding Secretary. Addresses were made by the Rev. Dr. M'Murray and Rev. Mr. Cone, of this city; Rev. Mr. Sandford, of Brooklyn; and Rev. Mr. Bedell, of Philadelphia. After prayer by the Rev. Mr. Cox, the meeting was closed with the apostolic benediction by the President. *Ib.*

AMERICAN TRACT SOCIETY.

The third annual meeting of this Society was held at the City Hotel on Wednesday, May 7th, 1823, at 10 o'clock, A. M. The President of the Society, S. V. S. Wilder, Esq. of Massachusetts, took the chair, supported by Col. Richard Varick and Rev. James Milnor, D. D. of this city. The meeting was opened with prayer by the Rev. Alvan Hyde, D. D. of the Congregational Church in Lee, Mass.

After a short introductory address by the President, the Treasurer's Report was read by Mr. Moses Allen, and the Annual Report by Mr. William A. Hallock, the Corresponding Secretary.

The following Resolutions were then presented and unanimously adopted, viz: On motion of Rev. Mark Tucker, of the Presbyterian Church, Troy, N. Y., seconded by Rev. J. D. Knowles, of the Baptist Church, Boston,

Resolved, That the Reports now read be accepted, adopted, and published under the direction of the Executive Committee.

On motion of Rev. Stephen H. Tyng, of the Episcopal Church, Prince George's county, Maryland, seconded by Rev. Benjamin Tappan, of the Congregational Church, Augusta, Maine,

Resolved, That this meeting express their gratitude to God for his special blessing on this Society the past year; the great increase of its operations, the active co operation of its Branches, Auxiliaries and friends; and particularly for the influences of the Holy Spirit, which have evidently accompanied its publications to the salvation of many souls.

On motion of the Rev. Noah Davis, of the Baptist Church, Philadelphia, seconded by Rev. Jacob Van Vechten, of the Reformed Dutch Church, Schenectady, N. Y.,

Resolved, That the moral wants of large portions of the country, especially in the valley of the Mississippi,—the usefulness of Tracts,—and the facility with which they may be published and widely diffused, call for prompt and spirited efforts to extend their circulation throughout all our inhabited Territories.

On motion of the Rev. Dr. Milnor, of the Episcopal Church, New York, seconded by Mr. Frederick Erringer, of the Reformed Dutch Church, Philadelphia,

Resolved, That the limited pecuniary means of this Society, and the urgent claims upon it for the extension of its operations, call for liberal contributions in aid of its funds.

On motion of Hon. Theodore Frelinghuysen, of Newark, of N. J., seconded by Rev Heman Humphrey, D D. President of Amherst College, Mass.,

Resolved, That while this meeting rejoice in the amount of gratuitous distributions to the destitute the past year, they recognise additional claims, not only from large portions of our own country, but from Spanish America, from Greece and other countries in the Mediterranean, and from benighted millions in Heathen lands.

On motion of Rev. William Stillwell, of the Methodist Church, seconded by Rev. Sutherland Douglass, of the Episcopal Church, the Officers for the ensuing year were elected.

The meeting was addressed, with much effect, by Rev. Messrs. Tucker, Knowles, Tyng, Tappan and Davis, the Rev. Drs. Milnor and Humphrey, and Hon. Mr. Frelinghuysen. The room was completely filled; a delightful spirit of Christian love and harmony prevailed, and a deep sense of the usefulness of the Society, and of its claims upon the enlarged and liberal support of the Christian community. *Ib.*

AMERICAN HOME MISSIONARY SOCIETY.

The Anniversary of this Society was held at the Brick Church, Beekman street, on Wednesday evening, May 10th, the Hon. Stephen Van Rensselaer in the chair Prayer was offered by Rev. President Humphrey, of Amherst College. The Annual Report was read by Rev. Absalom Peters, Corresponding Secretary of the Society. It was then, on motion of the Hon. Roger M. Sherman, seconded by Rev. Wm. S. Plumer, of North Carolina,

Resolved, That the Report now read be approved and adopted, and that it be published under the direction of the Managers.

On motion of Rev. Luther G. Bingham, of Marietta, Ohio, seconded by Judge Woodworth, of Albany,

Resolved, That devout thanksgiving is due to the Great Head of the Church for his signal blessing on the efforts of the Society, both in the conversion of souls and in the impulse which it has already given to the work of Home Missions in the United States.

On motion of Rev. Prof. Dewey, of Pittsfield, Mass. seconded by Joseph Hornblower, Esq. of New-Jersey,

Resolved, That this Society regard with approbation and lively interest the design of the Executive Committee to publish a monthly periodical, to be entitled "The Home Missionary, and American Pastor's Journal."

On motion of the Rev. Mr. Pomery, of Maine, seconded by Rev. Mr. Williston, of Durham,

Resolved, That in the opinion of this Society, it is the duty of all men to do what they can for the conversion of the world; and that no step can be taken by *Americans*, more effectual towards the accomplishment of this grand result, than to seek the conversion of the millions of this free and happy country.

On motion of Rev. Beriah Green, of Brandon, Vt., seconded by Rev. J. Schermerhorn, of Utica,

Resolved, That it is not only important, but practicable, and ought to be the aim of this Society, to know that churches are planted, and the preaching of the Gospel established and perpetuated, in every township in the nation.

Most of these gentlemen supported their resolutions with addresses; after which the Rev. Dr. Spring rose, as the representative of the Executive Committee, and in a few words urged very forcibly the necessity of higher efforts in this cause, and every other cause for promoting the salvation of men. *Ib.*

AMERICAN BIBLE SOCIETY.

The twelfth anniversary of the American Bible Society, was celebrated at the City Hotel, on Thursday, May 8th, at 10 o'clock—Col. Richard Varick, President of the Society, in the chair, After the reading of Scripture by Rev. Dr. Hyde, of Lee, Mass. letters were read from several of the Vice-Presidents, and among others, the President of the United States, and the Hon. John Cotton Smith, of Connecticut, expressing the deep interest which they felt in the institution, but signifying that circumstances rendered it impracticable for them to attend. The President of the Society then addressed the meeting in some appropriate remarks, after which the Treasurer's Report was read by John Adams, Esq. and the Annual Report by Rev. John C. Bingham, the Society's acting Secretary. On motion of Rev. Mr. Van Vechten, of Schenectady, it was then

Resolved, That the Report which has now been read, be published under direction of the Managers.

On motion of the Hon. Stephen Van Rensselaer, of Albany, seconded by William W. Woolsey, Esq of this city,

Resolved, That the Society view as an affecting dispensation of Divine Providance the removal by death of those worthy officers mentioned in the Report.

On motion of Rev. J. D. Knowles, of Boston,

Resolved, That the Society view with grateful satisfaction the efforts of the present age to imbue the minds of the young with a knowledge of the Sacred Scriptures.

On motion of Rev. Mr. Sandford, of Brooklyn,

Resolved, That the practice of forming County Auxiliary Societies, in connexion with smaller Branches, according to the plan recently published by the Managers, meets the cordial approbation of the Society.

On motion of Rev. Mr. Levings, of this city, seconded by Rev. Dr. Rice, of Virginia,

Resolved, That while much is done at the present day to distribute the Word of God among *landsmen*, there is a call for increased activity, in giving this sacred blesing to *seamen*.

On motion of Rev. Mr. Bedell, of Philadelphia, seconded by Theodore Frelinghuysen, Esq. of New Jersey.

Resolved, That the smiles of Providence on this Society, particularly during the past year, call for the devout gratitude of all the friends of the Bible, and for new zeal in the work of its future distribution. *Ib.*

AMERICAN EDUCATION SOCIETY.

The annual meeting of this Society was held at the brick Church, Beekman street, on Thursday evening, May 8th,—Hon. Stephen Van Rensselaer in the chair Prayer having been offered by Rev. Dr. Rice, of Virginia, the Annual Report was read by the Corresponding Secretary. It was then, on motion of Rev. Mr Hewitt, of Connecticut, seconded by Rev. C. Mason, of this city,

Resolved, That the Report now read be accepted, and printed by the Directors.

On motion of Rev. Beriah Green, of Vermont, seconded by Rev. J F Halsey, of New Jersey,

Resolved That the impulse which has been given the past year to the course of benevolence, calls for a corresponding effort of the friends of Education Societies to increase the number of able and thoroughly furnished ministers of the Gospel.

On motion of Rev Mr. Tappan, of Maine, seconded by Rev. Dr Spring, of this city,

Resolved, That the wants of the church and of the world, no less than the sacred character of the ministry require that the Directors of this Society seek those for patronage, who, in addition to other qualifications, are distinguished for piety.

On motion of Rev Dr. Humphrey, of Amherst, Mass. seconded by Rev. Dr Beecher, of Boston,

Resolved, That while gratitude is due to God for the past success of this Society, the time has come for more efficient measures to supply the entire wants of our country and of the world, and that with a view of aiding this great work, the Directors are called upon in the Providence of God, and in reliance upon divine help, to enter systematically on the work of educating every young man of proper character in the United States, who may apply for aid, and who may not be otherwise provided for. *Ib.*

INTERESTING FROM CEYLON.

The Missionary Herald, for May, contains a joint letter from the missionaries in Ceylon, dated Aug. 31, 1827, which is full of encouragement. Within the previous six months, nearly 1000 native children had been added to the schools,—twelve native members received into the Mission Church,—and a printing press set in motion. The whole number of schools is now 87,—the number of teachers 90, besides 12 superintendents and visiters—and the number of scholars, 3,725, of whom 765 are girls. The High School contains 133 scholars. The average number of attendants on Sabbath mornings, at each of the stations, is about 500, including school-children,—making at least 2000 in the whole. In addition to this, there are three preaching stations in the neighboring villages, which are supplied sometimes by the missionaries, but more generally by the native assistants. Surely these facts should put unbelief to the blush. —*Ib.*

THE DESIRE OF THE WICKED TO BE HOLY.

From Dr. Tyler's Sermon in the Nat. Preacher.

"How great the delusion of those impenitent sinners, who flatter themselves, that they should be glad to be Christians, if they could. If it be true, that nothing but their own *unwillingness* prevents them from becoming the disciples of Christ; then it cannot be true, that they really desire to be Christians: for if this were their desire, they would not continue impenitent There is certainly an *unwillingness* somewhere; and it must be either on the part of the sinner, or on the part of God.—The reason that the sinner is not a saint, is either, that he is unwilling to be one, or, that God is unwilling that he should be one. We cannot make a third supposition. But God has sworn by his own life, that the unwillingness is not on his part:—*As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he turn and live. Turn ye, turn ye, for why will ye die.* And in the text, *whosoever will, let him take the water of life freely.* I am aware, that sinners often really believe, that they desire to be Christians. But they deceive themselves; and I will endeavor to explain the ground of their delusion. They doubtless desire to escape future punishment, and to be made eternally happy; and as they are convinced that religion is necessary to the attainment of future happiness, they flatter themselves that they desire to possess it. But observe—religion itself is not the object of their desire; but its future rewards. The drunkard may sincerely desire the blessings of temperance, while he has no desire to abandon his cup. So sinners may desire the rewards of piety, while they have no desire for piety itself. They see no beauty in holiness. It is the object of their aversion; and all their desire for it, is like the desire of a sick man for a loathsome medicine, which he knows he must take or die. Do any of you, my hearers, flatter yourselves that you desire to be Christians? Have you seriously thought, what it is to be a Christian? The Christian hates sin, and loves holiness. He hungers and thirsts after *righteousness*. He delights in the service of God. It is his meat and drink to do the will of his heavenly Father. Do you desire to possess such a character? No man truly desires to be a Christian, who is not willing to forsake his sins, and to walk in newness of life. And are you willing to do this? Call up to view the sins in which you habitually indulge? Are you willing to forsake them? If you are, you will forsake them immediately. Look at the duties of religion. Are you willing to perform them? If you are, you will commence a life of obedience without delay. If you are not willing to do these things you are not willing to be Christians, for these things are essential to the Christian character. Cast away, then, this vain delusion. Be willing to see your own hearts & to acknowledge your true character. No longer attempt to exculpate yourselves, and to impute unrighteousness to Jehovah. When you say, you would be glad to be Christians, if you could, you virtually say, that it is not your fault that you remain in impenitence. And whose fault is it, my hearers? It is either your fault or the fault of God. While therefore you exculpate yourselves, you cast all the blame of your impenitence upon your Maker. And is not this impiety?"

From the Religious Herald.

EXTRACTS

From the Rev. Mr. Buck's Diary.

Lightness of spirit sometimes brings darkness of soul.

Sin is the most dreadful monster that walks the earth, but least suspected.

God sends the weight of affliction to suppress the weed of pride.

We often meet our greatest trials from our greatest friends.

The flower of youth never appears more beautiful, than when it bends towards the Sun of Righteousness.

Though God seems to frown in his providences, he always smiles in his promises.

When we give way to sin, we put a sword into the enemy's hand to fight against us.

Poetry.

For the Western Luminary.

HOPE IN CHRIST.

Arise sweet hope! with cheering ray,
And comfort to my soul convey;
Those better things to come discover,
When all life's various pangs are over

Bring to my mind that happy day,
When tears shall all be wip'd away;
When grief shall no more fill my bosom,
But joys eternal ever blossom.

Away then every pining care;
Tho' sore cast down—I'll not despair:
The Saviour was a man of sorrows;
He feels our griefs who suffered for us.

Take courage, then, my heavy heart;
And never quit that better part:
Behold Christ's grave sufficient for thee,
Who can to perfect peace restore thee.

Shall ought that in the world I see,
Come in between my heaven and me:
Lord let me never lose thy favor;
If that is lost—I m lost for ever.

Yet thou canst keep me by thy power,
Who conquered in temptation's hour,
And ever shall be found prevailing,
And O! thy mercy's never failing.

CHRIST OUR SHEPHERD.

Extract from the Rev. J. Newton's Posthumous Letters.

We are Christ's sheep; He is our Shepherd. If a sheep had reason, and were sensible of its own state, how weak to withstand the wolf; how prone in itself to wander; how utterly unable to provide for its own subsistence; it could have no comfort, unless it knew that it was under the care of a shepherd; and in proportion to the opinion it formed of the Shepherd's watchfulness and sufficiency, such would be its confidence and peace. But, if you could suppose the sheep had depravity likewise, then it would act as we often do,—its reason would degenerate into vain reasoning, it would distrust the shepherd, and find fault with his management. It would burden itself with contrivances and cares, tremble under the thoughts of a hard winter, and never be easy unless it were surrounded by hay stacks. It would study from morning till night, where to hide itself out of the wolf's way. Poor, wise, silly, sheep! if thou hadst not a shepherd all thy schemes would be fruitless. When thou hast broken thy heart with care, thou art still as unable to preserve thyself as thou wert before, and if thou hast a good shepherd, they are all needless. Is it not sufficient that he careth for thee?

RESURRECTION OF THE JUST.

"To a mind which is disposed to serious meditation, how many subjects of deep interest are suggested by the condition and destiny of man! If we look back for a few years, not one of the many millions, who at this day inhabit the earth, had been called into being: the world was to us as if it existed not; and after the lapse of a very few years, another race will have succeeded, and we shall have passed into that invisible region to which so many generations had been carried before us. While we look upon the scene around us, it is every day changing before our eyes: many of those with whom we have formerly taken counsel together, and some perhaps who were most dear to our affections, have now gone to the house appointed for all living. And what then has become of them? Has the principle of life been destroyed with the corruptible body? Has the body itself perished in the grave? and is nothing left for us but to contemplate with sad, or even hopeless forebodings, the dark night of futurity? The gospel invites us to better contemplations: it rolls back that thick mist which hangs over the tomb, and tells of life and immortality in the regions beyond it. It bids us extend our views to the day, which is emphatically called *the day of the Lord;* it points to us the Son of God descending in the clouds of heaven, and exhibits to us the glorious spectacle of *them which sleep in Jesus,* as they are summoned from their graves and assembled before him. It gives the assurance that of those who have departed in the faith of Christ, and those who, possessing the same faith, are alive at the period of this mighty consummation, not one shall be wanting: they shall all *meet their Lord in the air,* and shall *from that moment be with Him for ever."—Dealt, Ser.*

AIDS TO REFLECTION.

[*Selected for the Vermont Chronicle.*]

Doth any man doubt that if there were taken from men's minds, vain opinions, flattering hopes, false valuations, imaginations *as one would,* and the like vinum Dæmonum (as a Father called poetry,) it would leave the minds of a number of men, poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves? *Bacon.*

It has been remarked by the celebrated Haller, that we are deaf while we are yawning. The same act of drowsiness that stretches open our mouths, closes our ears. It is much the same in acts of the understanding. A lazy half attention amounts to a mental yawn. *Coleridge.*

Selfish men wish to avail themselves of that respect which others have for order and virtue, without subjecting themselves to the same rules, and without candidly declaring their intention. In this view, a want of morality seems to me a real breach of the laws of hospitality. *Necker.*

A knowledge of the truth is equal to the task both of discovering and of confuting all false assertions and erroneous arguments though never before met with, if only they may be freely brought forward. *Augustine.*

If ye do not hope, ye will not find; for in despairing ye block up the mine at its mouth! ye extinguish the torch, even when ye are already in the shaft.—*Heraclitus.*

Prayer, like the precious metal, comes most pure from the heated furnace. Are you depressed under your guilt, your weakness, your ignorance, or your ingratitude? You may spread your distress, as Hezekiah did his letter before God and you need not fear but that God will help you.

POLITE DUNNING.

A western editor, who seems willing to put the best face on every thing, puts forth in the form of "*Pleasing announciation,*" the following notice: "To those of our subscribers who have paid us our dues *we tender our sincere thanks*—to those who have not been so kind we propose *tendering our sincere bills* in a few days."

From the Kentucky Reporter.

LIVERWORT.

We extract from the 10th article in the last number of the Transylvania Journal of Medicine, page 254, the following description of the plant, by Professor SHORT.

HEPATICA.

(*Deriv.* Greek, *Hepar* the liver; the lobes of its leaves being supposed to resemble those of the liver.)

Class 12th POLYANDRIA—Order, POLYGYNIA.

Gen. ch. Calyx 3-leaved. *Petals* 6 to 9—*Seeds* naked.

Species 1st. HEPATICA TRILOBA. *Liver-wort. Sp. ch. Leaves* cordate at base, 3-lobed, lobes entire, *scape* 1-flowered.

Obs. One of our most beautiful and earliest flowering plants, often blooming before its leaves have come up, and while the ground is yet covered with snow—The root is fibrous and perenial—Leaves all radical, on foot stalks 3-6 inches long; flowers numerous, issuing from the root on peduncles 2 or 4 inches in length, for the most part of a purple colour, but rarely white. The whole plant when young is covered with fine silken hairs—when old, the leaves lose in some degree this appearance and become thick and coriaceous; they are partially semperviren, and occasionally assume a dark purple hue.

Although the present is the only species of *Hepatica* known, yet two distinctly marked *varieties* occur—the one with obtuse-lobed leaves, the other having the lobes acute; the latter is more commonly met with in this section of country. Though rare in this immediate neighbourhood, it is sometimes met with on the rocky hill sides, bordering the Elkhorn, and more frequently among the cliffs of the Kentucky river in rich soils. Some attention has lately been drawn to this plant in pectoral diseases; whether it possesses any virtues in such I am not prepared to say, but I should judge it to be at least innocent.

A professional gentleman at the Eastward has published the following:

"It is nearly allied to the Lichen Islandicus, or Iceland moss, but it has been long esteemed as superior to it as an aperient, resolvent and anticorbutic. It has a penetrating though mild pungency and bitter taste, sinking as it were into the tongue. It is known to possess mildly astringent and corroborant virtues, and has been given both in the form of the dried leaves in powder to the dose of half a teaspoonful occasionally, and in the form of tea prepared in the proportion of a handful of the leaves to a quart of boiling water. When the water is poured on at a boiling temperature, it ought to boil 20 or 25 minutes only in a covered vessel. This is to be drank when cold, it being then of the colour of Madeira wine, which is an evidence of its being of a proper strength. It may be used as a common drink to the exclusion of either tea or coffee, and accompanied by a diet of milk and vegetables.

Directions for preparing the Tea, &c.—A double handful of the Liverwort, after washing it clean, is to be put into a sauce pan, and half a gallon of boiling water poured on the same; let the pan then remain on the hot embers or stove, and simmer for about an hour, then pour the whole into a proper vessel to drink out of. When cold, it may be drank as often as the thirst or state of the stomach will admit. The keeping the leaves in the vessel while using the tea is necessary to keep the same limpid.

We find the following letter on the subject in the Piqua, Ohio, Gazette, from Mr. Johnston, Indian Agent.

Wapaghkonetta, April 23, 1828.

As much has been written and published, of late, on the properties of the LIVERWORT, in the cure of Consumption, it may be gratifying to the public to know, that among the Shawnese Indians, from time immemorial, this plant has been used in diseases of the Lungs, Pleurisies and Colds: and that it has been found efficacious in cases of the Cholic. They also apply it by way of poultice to bruises and swelled joints.

The genuine LIVERWORT grows plentifully in the woods near this place. It is at this time shewing itself above the ground—first appearance covered with down like hoar-frost. In the month of June it is in perfection to gather for preserving.

The stalk is at all times downy, and this is characteristic of the genuine plant; for there are two or three kinds of it. It is held in high estimation by the Indians.

Your obedient servant,

JOHN JOHNSTON.